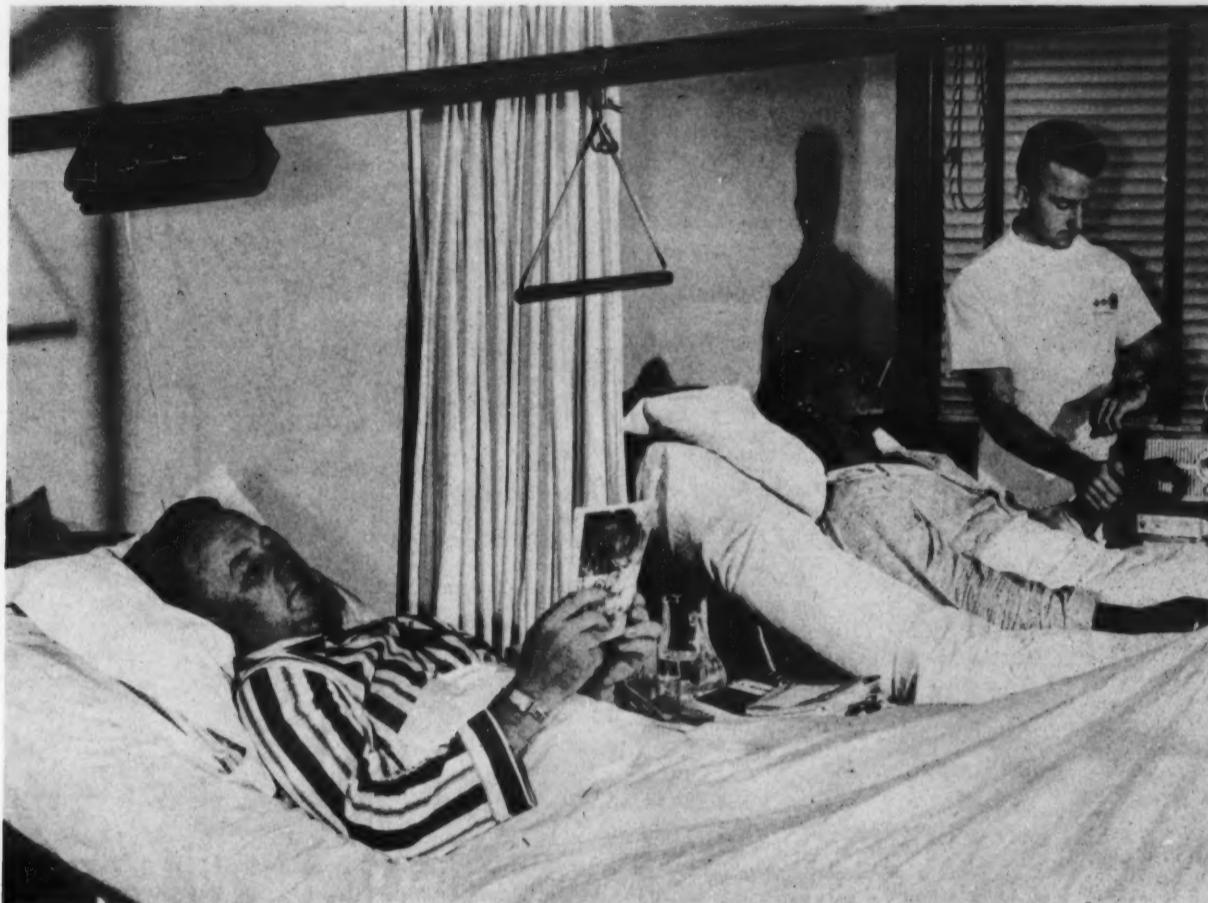


ONE RACE--THE HUMAN RACE

CATHOLIC *Interracialist*

FEBRUARY, 1955

10 CENTS



PATIENTS ARE ADMITTED ON THE BASIS OF NEED AT THIS CHICAGO CATHOLIC HOSPITAL.
(Photo—Courtesy Alexian Brothers Hospital)

Discrimination In Medicine

"Priests and hierarchy repeatedly remind Catholics that this issue is a MORAL issue."

THE ABOVE PICTURE taken in Alexian Brothers Hospital on Chicago's near north side, unfortunately cannot be duplicated in many hospitals in Chicago. The more typical story of discrimination and segregation is dramatically illustrated in Dr. Louis H. Coggs' account of his practice in Altgeld Gardens, a public housing project on Chicago's far south side.

Dr. Coggs, a Negro physician, in many ways has a unique practice. He is the only doctor who works full time in Altgeld, an all-Negro project with a population of 12,000. One other doctor will take house calls.

"HE'S A CRUSADER"

One of his colleagues remarked of Dr. Coggs with admiration, "He's a crusader. He is swamped with work, and yet can barely make a living from his practice in Altgeld. Many people out there have hospital insurance but incomes are low and there is little money for doctors. He told me he comes into an office on 46th and South Parkway to get food money. It's a financial sacrifice most doctors just wouldn't make regardless of how great the need is in Altgeld.

"He has no welfare clinic to help him out. There isn't a hospital in the area that will give him hospital affiliation. It's practicing medicine under the hardest possible conditions."

AN ISOLATED ISLAND

Why do nearby hospitals refuse to admit patients from Altgeld? The housing project is almost a village in itself. It is a glaring example of the evils of

more than one type of segregation.

Altgeld was originally built to supply war-time housing for defense workers in the industries on Chicago's far south side. Originally it was interracial, but always largely Negro. After the war a shift was made in the tenants, and now the project mainly houses families of low income, old-age pensioners, and families living on welfare allowances and on Aid to Dependent Children. It is now all-Negro.

ALTGELD HAS ABOVE AVERAGE MEDICAL NEEDS, but no provision was made for medical treatment in the community from the start. The project was set far out at the edge of the city, surrounded by white medical institutions which do not open their doors to the all-Negro community.

The fact that many people living in the project work in industry where they have adequate hospital insurance coverage does not alter the admittance practices of south side hospitals. Nearby hospitals might also receive welfare subsidies if they accepted patients unable to pay.

DELAYED EMERGENCY TREATMENT

Perhaps the worst consequence of this discrimination is the delayed treatment of emergency patients. It is hard to believe that a patient imminently in danger of death must drive in an ambulance 22 miles from Altgeld Gardens to Cook County Hospital (see map on page 4) and pass by 28 hospitals, Catholic and non-Catholic, on the way. Originally the patient had to pay his

own ambulance fee but the Community Fund has now appropriated \$10,000 a year for this purpose. Many of the hospitals passed will allow the patient to come in for first aid treatment. Some will even give him a segregated room until he is well enough to be moved to County. A few do not discriminate at all.

But in the majority of cases Dr. Coggs feels it is safer to simply drive the long 22 miles to County. There no questions are asked. The patients will not have to be moved again in a short time. There is no embarrassed delay while the attendants in the emergency room wonder what their policy should be. There is no hurried search for an isolated spot by the admitting office, or setting up of screens in wards so that white patients will not be "upset." The very important factor of patient morale is not endangered.

TRANSFER TO COUNTY

Not long ago a severely burned child from Altgeld was taken to a south side hospital. The child was given first aid and sent on immediately to County. The next day he died there. It is impossible to determine whether the long ride did or did not have a harmful effect upon the condition of the child. But it certainly could not have done him any good.

ANOTHER CHILD with a fractured arm was taken to a nearby emergency room. Here he was told that they could not set the fracture. The attendants said there was no one in the hos-

pital right then who was competent to set the arm. The mother was advised to take the child down to Provident Hospital.

A cumulative number of these incidents has led Dr. Coggs to prefer to send his patients directly to County, except in cases of clear-cut life or death.

PLANS FOR DISPENSARY

Dr. Coggs has hope for some relief in the near future. Plans are being made for an emergency dispensary to be set up in Altgeld by the Welfare Department. It is hoped that a part-time salary will be paid to two physicians for spending half time in the dispensary.

SURGICAL FEES LOST

One important source of income is almost completely absent from Dr. Coggs practice. He is affiliated only to the 170-bed Provident hospital. Most of his patients, whether from Altgeld or his more remunerative practice on South

(Continued on page 4)

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VIETNAM (p. 8)

What's Your B.Q.?*

LIFT AWAY!



(Cartoon—Courtesy N.C.C.J.)

* Brotherhood Quotient.

Needed Security Program Revised

THE WOLF LADEJINSKY CASE bombshelled into the news when the Department of Agriculture fired the agricultural attache as a security risk. Then the Foreign Operations Administration hired him for a land reform job in Vietnam with a clear slate. The incident brings up some solid questions on the federal employee security program.

THE EVIDENCE

The damning evidence that the Department of Agriculture produced: Ladejinsky wrote anti-Communist articles while close members of his family were still in Russia. A letter from a White

TO CELEBRATE BROTHERHOOD WEEK, Feb. 20-27, with the National Conference of Christians and Jews, we might quiz ourselves:

- Do Negroes live in my neighborhood? If not, have I bothered to find out if they are welcome?
- Are all races and nationalities accepted in my church? Have I done my part in helping them share in parish life?
- Do I know if there are discriminations against Negroes, Mexicans, Orientals, minority group members in the schools, the hospitals, the places of public accommodation in my community? Have I tried to find out?
- Have I taught my children to love all men, including those of other faiths?
- Have I remembered that actions stemming from prejudice are sinful?

Russian refugee, George Vitt, to the Department of Agriculture noted that "a goodly share of revolutionaries were found among the Russian Jews." These were the "facts" given to challenge Ladejinsky's record of over twenty years of anti-Communism and service.

INJUSTICE AVERTED

A flagrant instance of injustice was averted in Ladejinsky's case. But the fact that bigotry or just plain stupidity might have tarnished forever the record of a Federal servant points up the need for a thorough revision of the employee security program.

Readers Write

AYE AND NAY ON HOUSE NEWS

Dear Editor: Can't say I like the new paper as well as the old—it seemed so chummy, I read every word, and felt like it was a letter from or about the family.

Housewife

Dear Editor: Having sold the C.I. to friends outside churches in Washington, I've had them come back and tell me that it was mostly a house newsletter. . . . If the C.I. is to be an effective instrument of social action and to gain a wider audience, it will have to continue to de-emphasize volunteer gossip and name-dropping and get timely news stories. Some of the deadliest . . . newspapers I have ever seen have relied on name-dropping—who was at whose funeral or jubilee.

College Instructor

CARMEN JONES REVIEW—NOT SO "HIGH CLASS"

Dear Editor: Your article "Carmen Jones—High Class Minstrel Show?" seemed to demand something from a movie you just have no right to demand. Carmen Jones was presented as top entertainment. I can't recall any mention that the movie was made to promote race relations.

Since when do all movies have to have a social message?

Incidentally, *Time* magazine of Nov. 1, 1954 doesn't agree that the movie doesn't serve a good social purpose. The article says, "The rattle of the cash register does not often serve as the drum roll of social progress. With this picture it may. It seems like the picture will fling somewhat wider the gate of opportunity for Negro entertainers in Hollywood. For in this picture the actors present themselves not merely as racial phenomena but as individuals. . . ."

Clif Thomas
Editor, ACTION
Political action newsletter

PARTISAN POLITICS?

Dear Editor: Does the "new look" of the Interracialist include a partisan stand on national politics? If not, what was the purpose of the photo of the President in the January issue and the accompanying caption which read, "It was his appointee, Chief Justice Warren, who handed down the momentous decision barring school segregation," and thus implied that Eisenhower had some indirect but significant role in the Supreme Court's action?

The facts are that the Court had decided to hear the case during the Truman administration, at which time neither Eisenhower nor Warren had any connection with the judicial branch of the federal government. Further, the decision itself was unanimously reached by *not one*, but *nine* justices, each having an equal vote. Of these, eight had been appointed by previous democratic administrations and only one (Warren) by Eisenhower.

I do not know what action if any the President intends to take on the problem of racial inequalities, but I submit that the recent Supreme Court decision throws no light on the present administration's position. Depicting Eisenhower as a champion of racial equality on the basis of faulty evidence only tends to perpetuate the "Eisenhower myth."

Disgruntled Democrat

Book Review

The Mind of the South

THE MIND OF THE SOUTH by W. J. Cash. Alfred A. Knopf, Publisher. 429 pages, \$4.50. Also available in paperback edition, \$3.95.

IN THE OPENING CHAPTER the author emphasizes the need for thorough understanding of the historical background of the south from its earliest beginnings. This study will help to explain the myths, the cults and the tabus that are part of southern history and that go to form the southern mind. The author traces the origins of the early pioneers, and relates them to the geographical and political backgrounds. He traces the rise of the plantation system with its need for slaves. He sets forth clearly the adjustments which the slave owner, the poor white and the Negro all made to one another, the traits and habits they shared.

THE NEGRO AND THE CIVIL WAR

Always beyond the south was the world—the Yankee world. No writer has ever summed up the cause for the Civil War quite so caustically and tersely. The role the Negro had forced upon him, the political pawn he became, the ultimate humiliations he had to endure to survive at all, were rooted in many causes. The terrible years of the Reconstruction set the final seal on all of them.

ORIGINS OF VIOLENCE

Following the disgraceful political deal by which the south bought its freedom from Yankee occupation, came the long struggle toward economic recovery, a task made infinitely more difficult because there was almost nothing to start with. The author sets forth the origins of the spirit of violence always present in the southerner. There were the lynchings and burnings. The cult of southern womanhood rose up and had a natural result in the rape complex, so simply explained in the light of our present knowledge of psychology. And there was the religious aspect that tinged just about everything due to the presence of almost universal Protestantism—militant, aggressive Protestantism, which was synonymous with anti-Catholicism, and in almost equal degree, anti-Semitism.

NEW LITERARY REALISM

Along with the agonizingly slow economic improvement came the rise of a distinct and in some cases distinguished literature, beginning with Ellen Glasgow's *Barren Ground*. This was the first departure from the accepted pattern idealizing the moonlight-and-magnolia and Confederate soldier legends.

When the cotton mills and other Yankee industries moved south seeking cheap labor and cheap taxes, dubious prosperity arrived—and the organizers of the labor unions. The south had new tensions and neither cotton mill nor labor union improved the lot of the Negro.

GROWING AWARENESS

The author examines the effects of the depression, the NRA, the election of Roosevelt, the Ku Klux Klan. There was now a growing awareness of the relation between crime, violence, disease and slum-dwelling, white and black. The south had the best intellectual leadership it had ever possessed, but the men who studied, attacked and wrote about problems with realistic honesty found their findings dismissed contemptuously by the politicians, and ignored by the people.

UNCERTAIN FUTURE

Mr. Cash was a native North Carolinian. In his concluding paragraph, written in 1940, he states that only a brave man would prophecy concerning the south, that no doubt it was going to have to prove its capacity for adjustment far beyond anything known in the past. In the light of issues now facing us, his words are indeed prophetic.

Dr. George Mitchell told me Mr. Cash died by his own hand shortly after the publication of *THE MIND OF THE SOUTH*. One can but deeply regret his death and the manner of it. He left behind him a brilliant and penetrating book, one most difficult to review. It is the critical study of a whole region and a way of life that present paradoxes only understood in the light of the complete text. The reviewer wholeheartedly recommends it to everyone interested in the south and the race issue.

—Ethel Daniell

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CATHOLIC INTRARACIALIST

Friendship House Vocation

The Role of Direct Assistance

(THIRD OF SERIES)

By Ann Stull

SHOULD FRIENDSHIP HOUSE have, as a part of its work, direct assistance to those in need in the immediate community in which a house is located? And just what forms should this direct assistance take?

Let us discuss the first question a bit. Friendship House is specifically set up to work for interracial justice. This, of course, within a framework of working for social justice for all so that the Christian life will be possible for people in the twentieth century.

A CHRISTIAN COMMUNITY

Interracial justice may be a little hard to define, but perhaps we can get at it indirectly by describing what a society would be like in which you had it. It seems to me it would be a society which was truly a Christian community, in which men's minds and hearts were free from prejudice, filled with truth and love. The institutions of the society would reflect this truth and love. It would be a community in which men's rights were recognized and individuals no longer suffered from the injustices resulting from prejudice and discrimination.

THREE METHODS

We work, I believe, for this goal in three ways:

- 1) By educational efforts, attempting to eradicate prejudice in individuals.
- 2) By working to change patterns of discrimination in institutions.
- 3) AND by working to give THIS individual man, woman, and child what is owed to him in justice and has been denied him. Our direct assistance activities flow in part from this third effort.

Christ gave an illustration of this in the story of the Good Samaritan. The wounded man by the roadside had immediate needs and the man whom Christ commanded was the man who answered these needs immediately. With complete seriousness I would say that I hope the Good Samaritan also recognized his social responsibilities. I hope he belonged to the League for Better Police Protection of Israel's Roads or was working in some other way to prevent this particular injustice from happening to other men.

We may smile because we recognize that the virtue of social justice—the obligation that rests directly on each one of us to change evil social conditions—was not as clearly defined in those days. If, however, we recognize that this particular responsibility is being increasingly spelled out by the recent popes and present-day Catholic social thinkers, let us not throw aside Christ's command to answer an immediate need immediately.

ANSWERING IMMEDIATE NEEDS

Would it then follow that every lay Catholic group, no matter what its stated purpose, must engage in organized direct assistance as part of that group's work? I think not, although there are certainly times when I believe a group has to lay aside its regular work if people around it desperately need what it can give. However that may be, each person in that group has under ordinary conditions this responsibility still and must fulfill it in his life outside the group.

For example: The Association of Cath-

olic Trade Unionists must not of necessity collect clothing for families in need or conduct a recreation center for underprivileged children. But each individual member of ACTU has in his own neighborhood, parish, or wherever he discovers need, the obligation to do something about it. He may feel he has fulfilled this responsibility completely by contributing to the Community Chest or he may more simply give a loan to the father of a family out of work.

GROUP RESPONSIBILITY

At Friendship House it seems to me that our direct assistance activities as a group flow partly from a decision to do something as a group about the community needs. This is a responsibility which we would have to fulfill as individuals if we lived and worked alone for interracial justice at 4233 S. Indiana. Our decision to do something about community needs as a group is spelled out in our constitution when it says that the House is to perform the corporal works of mercy.

CORPORAL WORKS OF MERCY

It is true that working in fields of social action is also a way of doing corporal works of mercy. Working for laws to give decent wages to working men so they can feed their families is surely helping to feed the hungry. But can we ever exclude giving something now to the man who comes to our door and says simply, "I'm hungry"; or to the woman who tells us her children haven't eaten all day?

NO JELLED PROGRAMS

What form should this direct assistance take? It may vary completely from one Friendship House to another. Nothing could be worse than making a particular program a Friendship House tradition—completely jelled. Each House must look at its community and at its own talents, and decide from there. If some of the same programs turned up again and again I think it is largely because the same problems have existed in these communities.

Our principle fault has been, I believe, to make our judgments in relative isolation without discussing with the community what is needed. In addition we should plan them more carefully and arrange for periodic evaluation to see if they are fulfilling a real need.



Boys at Harlem House dress up for an Epiphany party. Recreation programs for neighborhood youngsters make up part of the direct assistance programs at all the Friendship Houses.

The Christian In The Twentieth Century

WHAT ARE THE SPECIAL PROBLEMS of the Christian in the twentieth century? Does he work in a manner different from that of the Christian in the twelfth century? What particular psychological adjustments must be made in order to equip himself for work?

In an article entitled "Christians at Work," printed in the Fall, 1954, issue of *Cross Currents*, Father A. J. Maydieu, editor of *La Vie Intellectuelle*, discusses these issues.

BROADENING SCOPE

In the first place Christians today work in a smaller total world and this makes it necessary that they broaden the scope of their work. "One can easily see," says Father Maydieu, "that in order to be effective, charity cannot limit itself to individual miseries, if the suffering so recognized is part of the conditions of the collective life. One can also make a detour by way of justice and say that charity cannot exist where injustice is tolerated."

For those who work in the lay apostolate Father Maydieu sets forth a mode of working. He stresses the need for knowledge of both the Gospels and of the world in which they unfold. The

two must clarify each other. "To shut ourselves off from the effort and suffering of humanity," says Father Maydieu, "is to shut ourselves off from part of Christ's discourse, and in such a fashion that one risks being made a stranger to his whole preaching."

KNOWLEDGE OF OTHER BELIEFS

Those who work in the lay apostolate need the knowledge gained by discussion with other similar groups. They need the knowledge gained by discussion with those who consider Christianity a grand historical movement which raised humanity up in its time but is now expendable, which indeed must be set aside to make way for progress. Father Maydieu states that we must speak with men of every conviction to "investigate through . . . conversation the demands of [our] calling and the situation in which [we] must practice it. To refuse these necessary communications would be to impair the clarity of Christian judgment."

A SCANDAL NOT OF THE CROSS

But the prime duty of the Christian in the twentieth century is in the realm of freedom. In order to grow in the implications of his faith the Christian must have freedom. But, continues Father Maydieu, "if he does not wish to

arouse a kind of scandal which has nothing in common with the scandal of the Cross, he will demand freedom for each and everyone."

"Because for a long time the condition of the workers" continues Father Maydieu, "was in fact the suppression of this freedom, the scandal was such that the Church lost the working class.

Each time that Christians refuse to take part in the acquisition by humanity of its freedom it is again the same scandal."

NO PAT ANSWERS

How to go about working for freedom must be determined by each individual Christian within the environment he now finds himself. "No one today," says Father Maydieu, "can fix from outside the conduct to be followed in a field of activity in which he is not master. The more ignorant he is, it is true, the more simple and easy he will believe it is to solve what he does not understand; this is a law which always holds true."

LAYMAN'S RESPONSIBILITY

The layman must make this work for the freedom of the whole human family "his own responsibility, from which no one can dispense him." Rather than turning to the clergy for ready answers

which Father Maydieu brands as a well-known form of irresponsibility, he will take his own responsibilities.

"The objection that will be made is easy: the Christian will be in danger of making mistakes. One might be quite ignorant of history and still know that here below in this domain (which is not that of faith) man progresses through error upon error. We must lay claim to the right of being wrong for action in this fallible world; for to deny it is the only fatal error."

ADULT CHRISTIANS NEEDED

The need, says Father Maydieu, is for "adult Christians. . . . What we here propose is not easy. It is difficult indeed to make the effort to know in its entirety the world situation in order to bring about the growth of freedom in it; it is as difficult, whatever one may think, to join to this effort a deepening of our faith in its totality, and the living of it. But the times are difficult and it is ridiculous to propose easy tasks to a Christian. Moreover, for the first endeavor we have the support of a human nature created by God; for the second, there is the grace of Jesus Christ."

(Cross Currents, from which this article was taken in part, is a journal of the highest calibre. It reprints some of the best of European and American writings both by Catholics and non-Catholics which "explore the implications of Christianity for our times."

Rates: \$1 a copy, \$3 a year. Bound volumes, \$5.50 each. Address: 3111 Broadway, New York 27, N.Y.)

Views

2 Wrongs Don't Make for "Rights"

THE HOUSE COMMITTEE on Un-American Activities was up for criticism recently for its failure to allow two hate groups a hearing before issuing a staff-investigations report condemning the **Fascist National Renaissance Party** and the publication, **Common Sense**.

CIVIL RIGHTS GROUPS COMMENT

Said the American Jewish Congress, "Mr. Velde and his committee are wholly correct in insisting that the nation should be alerted to the activities of neo-Fascist and anti-Semitic organizations and their subversive character. But we are certain that within the framework of our government and its law enforcement agencies, subversion can be investigated and exposed without violating the fundamental principles of civil liberties on which, in the final analysis, the freedom of all of us rests."

"Any area of public opinion" noted the American Civil Liberties Union, "no matter how repugnant the views

Japanese-American Committee Formed

Los Angeles — A Committee to Reunite Japanese-American Families has been formed here by citizens who are anxious to bring their alien fathers and mothers, brothers and sisters or sons and daughters over 21 years of age to the United States.

Katsuma Mukaeda, who heads the committee, pointed out that Japan has an annual quota of 185 but there is a waiting list of over 10,000 applicants for American visas. At present half the quota of 185 has been set aside for sus-

expressed by these groups" has a right to be heard.

"SUBVERSION ON EXTREME RIGHT"

The issuance of the report and the request to the Justice Department to consider prosecuting the National Renaissance Party under the Smith Act marked the first time since World War II the House Committee on Un-American Activities has turned its attention from the Communist menace to "subversion on the extreme right." The Renaissance Party Bulletin asking for the "use of all educational facilities to imbue American youth with an intense feeling of racial and national pride as a sure antidote to . . . world Communism" and headlines from **Common Sense**, including "Brotherhood — Jew Trap for Christianity," leave no doubt that these groups can do violence to our national life. The danger could never be so imminent however as to justify recourse to methods which jeopardize the rights of all Americans.

pension of deportation. Of the 92 left 46 are for persons with special skills, abilities and knowledge. About thirty are for parents of citizens and about 16 for spouses and grown-up children of alien residents. If any part of the quota is left, brothers and sisters of citizens will be admitted under the quota.

The committee is working for an immigration formula which would aid a large number of separated families. They would like Congress to pass such a remedy.

Discrimination In Medicine

(Continued from page 1)
Parkway, must go to County. He does not follow them there. When operations are needed, these are done by other men. Surgical fees, which make up a good share of the income of the white private practitioner, are lost to him.

The facts true for Dr. Coggs and the practice of medicine in Altgeld are true with some modifications for the whole Negro community in Chicago. The segregated medical system of the city contributes to a far lower standard of health in the Negro community than in the white.

LOWER HEALTH LEVELS

In the first place the number of Negro physicians in proportion to the Negro population is much smaller than that of whites. The Negro population of the city is between 10 and 15 per cent; the Negro doctors are a little over 3 per cent of the total number of doctors. This would not be so bad if white doctors were in the habit of treating Negro patients; but again, because of discrimination practices, neither Catholic or non-Catholic doctors in the main feel any obligation to treat Negro patients.

About two-thirds of the approximately 250 Negro doctors in the city are affiliated with the 170-bed Provident Hospital. Other than that, 14 Negro doctors can actually take patients into other hospitals. This results in a practice which is primarily done in the office, and in the home. The hospital and nursing care which the white doctor is so dependent upon in his practice of medicine, is absent from the Negro doctor's practice.

SHORTER LIFE EXPECTANCY

Some Welfare Department statistics on the number of deaths by race and the causes are most revealing. Deaths due to cancer, heart ailment, old age diseases, etc. are high in the white population, and significantly lower in the

Negro population. Deaths due to acute causes, accidents and emergency illness are two to three times higher among Negroes.

In other words, Negroes die younger of preventable causes; whites die older of diseases for which no cure has been found. A great deal of this is due to neglected diseases in the Negro community which, untreated, cause earlier deaths.

Statistics reveal just how dependent the Negro community is upon Cook County Hospital. 54 per cent of all Negro births in Chicago take place at Cook County Hospital. The Welfare Council reported, "On the far south side of Chicago, the area with the second largest number of Negro mothers in 1951, no hospital reported as many as 10 Negro births." In 1953 there were 5,800 Negro deaths. Of these 2,400 died at Cook County Hospital. In other words a Negro has a 42 per cent chance of dying in Cook County Hospital.

These figures become more significant when one realizes that, although precise figures have never been revealed, it is estimated that a majority of the Negroes in County Hospital have some form of hospital insurance. Frequently this coverage is total. In other words, County Hospital, which was created to serve the indigent, is consistently overcrowded with patients who can meet private hospital costs. Since most private hospitals are closed to them, they find their way to County's wards.

IT IS HARD TO JUSTIFY the admittance practices of Chicago's hospitals, Catholic and non-Catholic, to the Negro community. It is hard for Negro Catholic doctors to understand why they have little chance for staff appointments on Catholic hospitals. It is hard for patients to understand why they must be in separate rooms, or curtained off from view.

SEPARATE AND UNEQUAL

Glib answers to the problem of raising the health level of the Negro com-

"In So Many Words"

STAND UP AND BE COUNTED

RT. REVEREND THOMAS J. O'DWYER, Director of Health and Hospitals, Los Angeles, speaking to the N.A.C.P., Los Angeles:

"Fling down the gauntlet to the clergy of whatever church, and let them stand up and be counted. Let each reveal the true extent to which he loves Christ by stating whether or not any person is welcome in his church."

CALL IT SIN

FATHER DONALD JETTE, S.S.S., professor at St. Joseph's Seminary, Euclid, Ohio, in a talk to the Catholic Young Men and Women's Club, Cleveland:

"The only way to combat discrimination and segregation is to recognize it as a sin, and fight it accordingly."

"I'M TIRED OF BEING KILLED"

An unhappy little chap with glossy black hair and a swarthy skin, all dressed up in his new Christmas Hop-Along Cassidy outfit, when asked why he didn't join the game his friends were playing:

"They always kill me and I'm tired of being killed. I'm an Indian and the boys say I got to die all the time 'cause when we go to the movies the Indians always die."

COMMUNITY CLUB OR PARISH?

REVEREND HENRY BUCHANAN, a young Baptist minister from Shellman, Georgia, speaking to his congregation after being ousted as pastor for supporting the Supreme Court Decision on schools:

munity are proposed, such as "Why don't they build a branch of County for Negroes on the south side?" This ignores the fact that many Negroes are forced to accept service there although they can pay private hospital fees.

One other facile answer is thrown out, "Why don't they build a hospital for Negroes out in Robbins?" (an all-Negro suburb south of the city). This answer further ignores the one given by the Supreme Court with regard to segregation of schools. Separate facilities can never be equal. Even if they can become equal in physical set-up, which is most doubtful, there will always be psychological inequality. There is always the implied inferiority, damaging to the dignity of both Negro doctors and patients.

SIN IS INVOLVED

But by far the most important consideration is a moral one. For Catholics it is certainly clear-cut. Priests and hierarchy repeatedly remind them that this issue is a moral issue. Where there is segregation and discrimination sin is involved. You cannot rob a man of his right to use the medical institutions in his community, or his right to the just honors due him in his chosen profession, without transgressing on the moral law.

ESSENTIAL DIGNITY OF MAN

If the message of the Gospels means anything, insists the Church, it means this: Christians must by their treatment of other men restore them to their essential dignity. The Gospels repeatedly show forth that Christ's very contact with men restored them to a state of true freedom, where the superficial inequalities created by society drop away. In Christ's presence, men came into possession of their full stature.

So long as there is discrimination in medical institutions in Chicago, men will continue to be robbed of this stature and the message of the Gospels will have a certain hollow ring in the ears of the Negro community.

"You should withdraw from the Southern Baptist convention, call yourselves a community club instead of a church and elect a president instead of a pastor."

ERASE THAT BLOT

MONSIGNOR CHARLES J. PLAUCHE, chancellor of the Archdiocese of New Orleans, in an address to the Young Men's Business Club, New Orleans, a week after District Attorney Leander Perez had told the same group the Supreme Court had "attempted usurpation" of state powers:

"I appeal to all responsible members of the community" to strive "to bring about in orderly fashion, the elimination of that blot on our escutcheon which is segregation."

"GO NORTH YOUNG MAN"

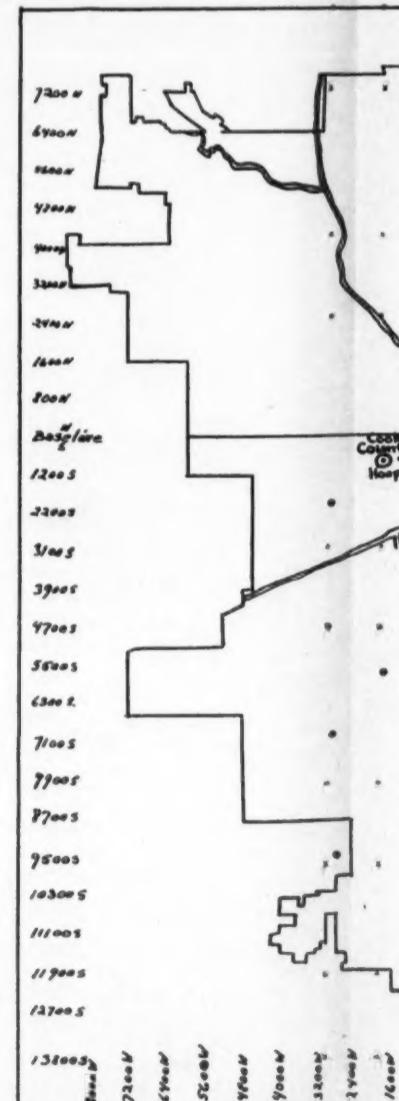
BUSINESS WEEK, December 18, 1954, in a survey of the Negro in our economy:

"The day of equal opportunity for the Negro is farther off in the South than it is in the North, if only because the South has unemployed whites to draw from before it has to turn to the Negro."

WHAT COLOR IS A BOXER?

A secretary in a Chicago animal-training school had already accepted for training a Boxer puppy. Then she learned that the owner lived in a Negro district:

"I'm sorry. We're starting a training school for 'colored dogs' out near Washington Park in the spring."



There are 28 hospitals (represented by dots) in Chicago, yet because of discrimination in medical institutions, emergency patients ride 22 miles on an average time between the time the ambulance is called

AFRO-ASIAN CONFERENCE

"Were the Western Powers able to rewrite the history of colonialism, imperialism and color discriminations . . . they might face the Conference more hopefully."



(Photo Courtesy Chicago Defender)

Prime Minister Nehru—a "giant" at the parley table.

FOR BETTER OR FOR WORSE, history was being written in the Indonesian town of Bogor early in January, when the men who speak for nearly a fourth of the world's population gathered together inside an old palace to plan the first African-Asian political conference. Those men were Prime Minister Nehru of India, Pakistan's Mohammed Ali, Sir John Kotewala of Ceylon, Prime Minister U. Nu of Burma and the host country's Ali S-

troamidjojo, leaders of the so-called Columbo powers.

Their conclusions: thirty nations were to be invited to Bandung, Indonesia in late April for a meeting, based on their common interest, the elimination of colonialism and the "color line."

CONFERENCE CALL INVITES 2/3 WORLD

Significantly, the conference call inviting two-thirds of the people of the

world did not include white-supremacist South Africa. (Ceylon's Sir John Kotewala is quoted as saying, "We can't go there so why should we invite them here.") Australia, Israel, and the white nations of the West also were not invited. Nationalist China, North and South Korea, presumably because of their "domination" by the Western powers, were left out.

WESTERN DIPLOMATS CHANGE MINDS

Western diplomats have been inclined to write off talk of the Afro-Asian Conference as so much "muscle-flexing" on the part of the newly-formed colonial governments. They have changed their minds now, and for good reasons. The agenda includes the North African National problem, economic cooperation, and the atomic bomb as priority subjects. Conflicting ideologies seem to be ignored in the plans in order that "the countries should become better acquainted with one another's point of view" on topics of mutual concern. The guest list reflects India's hurt feelings over the lily-white, 1954 "atoms for peace" program.

WASHINGTON GENERALLY PESSIMISTIC

In Washington, a generally pessimistic State Department indicates interest in having the anti-Communist world represented as strongly as possible. Several European diplomats take a brighter view. They feel the conference in promoting Communist China's prestige may be the start of a weaning away of Chou En Lai from Russia. American policy makers doubt that Red China will play that strong a part.

THE RISKS—STATE DEPARTMENT VIEW

As Washington sees it, the risks are:

- Even with 30 governments attending, Red China and India will be the "giants" at the parley table. Real harm might be done when a "ruthless professional" like Red China's Chou En Lai starts trying to maneuver the men who, though they represent half the world, are in many cases inexperienced.

- The leaders are more apt to throw thunderbolts at past colonialism than face the growing threat of Communism where they are now vulnerable to exploitation. Mistrust of colonialism and grievances against the white man, real and imagined, are still too vivid.

- An Afro-Asian coalition might have a greater psychological impact on the Far East than the U.S.-sponsored Manila Pact. (The Afro-Asian Conference will probably be priority stuff at the Manila Pact gathering in Thailand, February 23.)

- Japan and Red China will have an opportunity for direct discussions and Chou could give some enticing offers to Japan's merchants, who are thirsting for China's markets.

- The anti-Communist Arab countries will probably avoid challenging Red China's role at the conference. Well aware of Russia's veto at the U.N. Security Council, they do not want to put themselves in jeopardy when the next Arab-Israeli conflict comes before that body.

- A demand to end nuclear bomb tests, in defiance of U.S. policy, might come.

Were the Western powers able to rewrite the history of colonialism, imperialism, and color discriminations in Asia and Africa, they might face the conference more hopefully. "One thing is certain," notes the Pittsburgh Courier, "the white world will look upon the colored world with more than a little respect after next April."

How is a Social Order Changed?

IN EVERY SOCIETY that has any permanence there is a general agreement on certain basic convictions that are accepted as true. There are convictions as to what is true and what false, what good and what bad, what beautiful and what ugly, what sensible and what foolish. These convictions work themselves out in the goals that people set for themselves, in what they think the good life is, in what they teach their children to value and to strive for.

ACTIONS FLOW FROM CONVICTIONS

Not that people always act according to their own convictions—far from it! But when men in their sober moments want to do the right thing, when they are acting as rational creatures by doing good and avoiding evil, then they follow their convictions.

A CHRISTIAN SOCIETY

Let us take an example. When a society takes for granted that God exists and has revealed Himself to the world through His Church, then the Church has a privileged position. Her moral precepts are backed by the law of the land. Public opinion assumes that care for one's future life is of paramount importance. It respects the man who in his present life takes care to assure the future. The man who gives away everything to feed the poor is held up as an example to be imitated.

SHIFT TO LAISSEZ-FAIRE

But when the leaders of society no longer take for granted the truth of revealed religion and the Christian moral teaching, then there is a gradual change in the actions of men. They substitute a point of view in which material well-being in this world is the highest good. This is to be attained by each one intelligently looking out for himself. The change is finally confirmed by a revision of the legal system to

canonize laissez-faire.

This is the change that came about in our Western society between the fourteenth and the nineteenth centuries. But it took a lot of pushing by determined men on fire with new ideas before that change came about. The ideas were first held by a few theorists. Then they commanded themselves gradually to the "grass roots" men who are in the real positions of leadership in society. Then they became the accepted point of view; and the appropriate actions followed.

A NEW SHIFT

We have been witnessing during the last quarter-century a social change in a good direction that gives an idea of what I am talking about. When I was a boy the more "advanced" people were all going out for self-expression, careers, etc. The family must be subordinated to self-development. Frustration was the great evil. Two children was the limit for a family if father, mother, and children were all to have the maximum self-development. Divorce was the solution for all marital problems.

BUT THERE WERE A FEW PEOPLE writing and teaching in another vein, emphasizing the value of a strong family life, of large families, of homes where there is plenty of light, space and air. They were saying that marital troubles should be surmounted rather than fled from by divorce, that home-making was the best career for women. These voices appealed finally to the determining element in society, to the grass roots leaders. A new social trend developed. So now people are flocking to the suburbs, are doing things at home, are having more children, and are being told by advisers of the love-lorn that divorce is no solution.

THE DIRECTION OF SOCIETY

What does this mean for us in the Christian apostolate? It means that it

is possible to direct society in a more Christian direction. Those who turned the world in the direction of laissez-faire had the selfishness of fallen human nature to help them. They could appeal to something that ordinary men can appreciate.

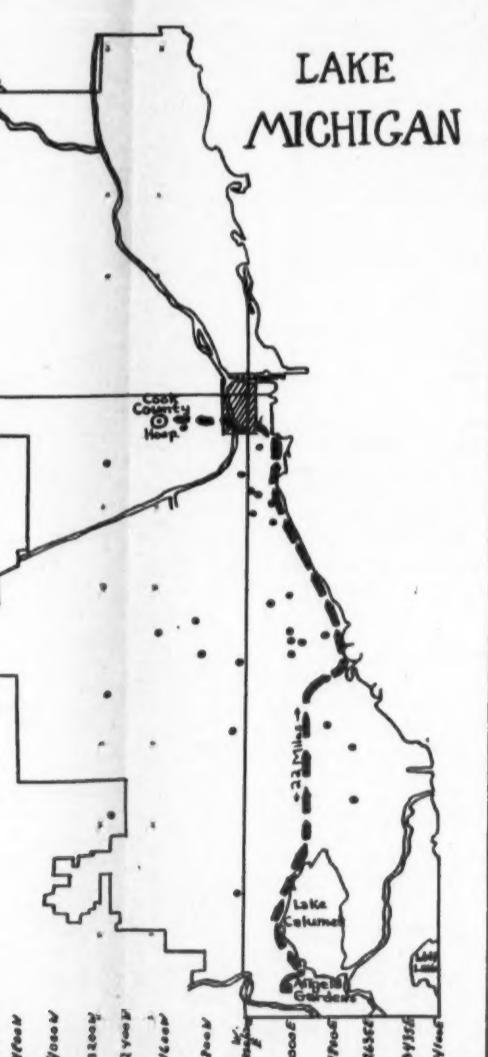
We will run counter to this fallen nature. We can't appeal to the "cussedness" of man. But—we have something far more powerful to rely on: God's will for the world. And after all, in spite of human disruption by the Fall, the human soul is, as Tertullian says, naturally Christian. The Christian appeal, if presented in the right way, will mean something to men in their sober moments.

—Willis D. Nutting

(Dr. Willis D. Nutting teaches in the Arts and Letters College, University of Notre Dame.)

ERRATUM — In our December issue in the article, "Maritain on Tolerance," we carried the sentence "It was here that M. Maritain was introduced by John U. Neff, Chairman of the Department of Philosophy." We apologize to Dr. Neff for the misspelling of his name, and for attributing the wrong title to him. Dr. Neff is Chairman of the Committee on Social Thought.

EASTER CARDS by Ade Bethune
Box E: 10 for \$1.00
Box F: 25 for \$2.00
1955 Wheel Calendar \$1.00
postage: 25¢
St. Leo Shop, Newport, R.I.



(Map by Jean Staus)
Presented by dots on the map) closer to Algoma Gardens
Yet because of discrimination practices in most of these
is ride 22 miles down to County (dotted line shows
an average time delay of one hour and twenty minutes
bus is called and the patient arrives at County.

Around the Friendship Houses

NEW YORK

From New York comes the news of births and guests, weddings and the death of long-time volunteer, Mrs. Frances (Grandma) Stewart, who joined the ranks of Friendship House workers when the "Baroness" came to Harlem. She adopted many more grandchildren among staff-workers than the grand, great, and great-great grandchildren she had of her own. We're sure "Grandma" has found joy in joining "Flew," Larry Lee and Betty Tybucy, the contingent in heaven. The New York House greeted David, infant son of former volunteers, Tony and Evelyn Haettenschwiler, of Plattsburgh, N.Y.; Joel Marian, son of volunteers, Dick and Maria Kramer; and the new daughter of Herman and Audrey Creary of Florida, all of whom stopped at the House during the holidays.

From St. Benedict's, Oregon came an invitation to the wedding of Florence Hassing and Edward Conroy, former New York staff-workers, with a note, "We know that distance will prevent you from being with us on this day, but we pray that you will unite with us in spirit by participating in the Holy Sacrifice of the Mass."

Another staff worker to find a new vocation is Charley Slack, former assistant director, who is now Brother Mary Charles of the Trappist Monastery at Berryville, Virginia.

Father Bert Marino, of St. Emeric's, of the New York Archdiocese, has taken over the long-vacant post of chaplain to the volunteers. Director Peggy Bevins, after a year's intensive work in the field, has been appointed to the executive committee of the City-Wide Committee on Housing Relocation Problems. Harlem House still has its own relocation problems. With a long overdue eviction notice because the area is being torn down, they still haven't found a new home.

WASHINGTON

Loretta Butler writes:

"Our annual caroling was directed by Mary Houston, Dolores Kendrick and Regina Martin. The Christian Brothers from DeLaSalle College gave food, toys, time and talent as we prepared Christmas baskets and children's parties . . . enough food, clothing and toys were contributed by convents, schools, wholesale dealers, neighborhood stores, army, marines and other friends to help over 200 families have a cheerier way of celebrating the birthday of the Infant King."

SHREVEPORT

"During our first year," notes Shreveport's monthly bulletin, "we held 30 forums. A total of at least 500 people attended one or more of these. Attendance at each ranged from 35 to 135."

"During the coming year, we plan to continue the Forums but on a once-a-month schedule. We would like to spend the other weeks meeting with small groups and discussing more intensively some questions raised in our forums. We hope the groups will be more than discussion groups, however, and that they will lead to action on these questions."

CHICAGO

Commented Townley Brooks, transferred recently from New York House to the Catholic Interracialist, Chicago, "I can see where I stand. I had two going-away parties in New York and none to welcome me to Chicago." The Chicago House does welcome Townley, along with Ed Hark who returned recently from Portland. The staff was busy with parties, sending Frank Broderick back to the big, big city to work at Harlem House, and Gene Huffine on a bus trip west to join the Portland staff.

PORLTAND WORKERS



Ed Hark, Chicago staffworker who was loaned to Portland Friendship House for several months in the fall; Wayne Keith, former Friendship House staffworker and at present a member of Blanchet Club which supports Blanchet House of Hospitality in Portland; and Peter Loftus, staffworker of Portland Friendship House.

PORLTAND

Ellen Rehkopf, the main-stay of the Portland House since its beginnings in 1951, isn't one to want a lot of fan-fare about her fine work in Portland—or about her leaving the staff. Nevertheless, the Friendship House family mixed a bit of sorrow with the appreciation and good wishes it sent with Ellen on her way back home to Falls Church, Virginia.

Portland Report

CIVIL RIGHTS LAW IN ACTION

The first legal action under the Oregon civil rights law ended in an out-of-court settlement of \$200 paid by Frank Leach, proprietor of a restaurant at Athena in eastern Oregon. It was paid to Godfrey Ibom, a Nigerian exchange student at Portland State University, for alleged refusal of service on June 21, 1954. Mr. Ibom presented \$100 of the check toward starting a legal redress fund for the National Association for the Advancement of Colored People and the check was accepted by Otto Rutherford, president of the Portland branch of the organization. The remaining \$100 was presented to Grace Choi, a Korean exchange student, for the University of Oregon foreign student service fund.

—Mabel Knight

Washington Report

Loretta Butler, former teacher in Washington's segregated school system, and now a staff-worker at St. Peter Claver Center, tells how the employment situation shapes up in her home city.

WASHINGTON IN WINTER is often portrayed as a snow-clad city of beautiful parks and stately buildings—but from our store-front window in southwest Washington in the shadow of the Nation's capitol, the scene is quite different, and not always so inviting. The effects of unemployment are daily visible to us at St. Peter Claver Center, for so many of the unemployed or part-time employed live in the area of our Center. For these, the winter season with its cold, and lack of money for fuel, medicine, sufficient food, warm clothing and rent is cause for real dread.

EMPLOYMENT SITUATION UNCHANGED

Despite the encouraging changes which have taken place in the practices of restaurants, theaters, and more recently the schools, the employment situation for the Negro in Washington, D.C. has not changed materially. A Negro in the District must still take a job far below the level of his ability if he

is to work at all. Negro parents often lack the incentive or the means to assume their responsibility fully, because they cannot hope to be hired in jobs for which they are qualified. Both parents have to work long hours in domestic and menial occupations to earn a mere livelihood.

BREAKING THE VICIOUS CIRCLE

Employment is the key to breaking the vicious circle in which so many Negroes find themselves. Hired on the basis of their talents and training, they could increase their purchasing power and more of them could enjoy the goods and services to which the average American aspires. More Negroes could then rent or buy decent housing, provided, of course, that owners, landlords, realtors and finance companies in the city and its suburbs abandoned their discriminatory policies.

AREAS OF JOB-DISCRIMINATION

In retail trade, commerce, utilities, communications and transportation Negroes have little chance of employment. They are expected to be satisfied with the traditional jobs—charmen, porters, laborers, cooks, messengers, elevator operators. Even those department stores which have a two-thirds percentage of colored customers deny Negro women a chance to become clerks.

ONE GLIMMER OF HOPE

In an interview with Lisle Carter, executive secretary of the National Urban League, I learned that approximately 29,000 government workers were released in the past year and about 40 per cent of those released are Negroes. One glimmer of hope in the area of government employment is that recently a non-discriminatory clause was written into government contracts which requires every contractor to give equal opportunity to everyone, regardless of race, religion, color or national origin.

(* Editor's note: The Capital Transit Company announced January 13, it would employ Negroes as bus and trolley operators for the first time. Says the New York Times, "Back of (the) announcement is an emotion-filled history that goes back many years.")

Shreveport Report

WHERE WOULD YOU STAND financially if you had to make every dollar which your family earns do the work of two dollars? Putting it another way: how would you manage buying one-half loaf of bread when you need a whole loaf, one pound of rice when you need two, one pint of milk when you need two, one quart of milk when your children need a quart?

Such a predicament faces a large percentage of the non-white families in Shreveport. This fact is clearly shown by comparing figures given in *The Shreveport Story* published in 1953 by the Council of Social Agencies and the figures for family income in the United States. 7,482 families were included in the survey of employment in the Negro community in Shreveport during 1951.

ANNUAL INCOME—ONE-HALF FAMILIES

The annual income for fifty per cent of the Negro families in Shreveport is below \$1,770; for fifty per cent of all families in the United States it is below \$3,319. Stretching one dollar to two is clearly necessary.

Several points should be kept in mind while evaluating these figures:

- The low incomes of Shreveport Negro families start at \$468 a year—nearly nine dollars a week for a family unit.
- The Ark-La-Tex section, of which Shreveport is the heart, has been experiencing prosperous times.
- The cost of living is comparable with other cities with a population of 150,000 people. Milk is twenty-six cents a quart.

Figures shout for the correction of this unjust situation.—Larry Pausback

Chicago Report

A volunteer writes of a bad situation she found in the Puerto Rican "ghetto."

MY WORK TOOK ME TO A FAMILY from Puerto Rico. The mother had been placed in a city tubercular sanitarium, eight months before; the father is in Puerto Rico. The three children, 4, 6 and 7, remained in the one room which their mother rented for \$16 a week when she came to America two years ago. The building, a "three-story," having two front entrances, houses over 100 people. Two filthy and inadequate washrooms, with toilet and bath, are the complete plumbing facilities for the families living on each floor.

I remained with the children a week until they were placed in foster homes.

PLUMBING PROBLEMS

The first day, the toilet ran over, flooding every flat on our floor. There wasn't anything to do but scrub up the mess. This was difficult as the only place to get water was the common washroom in the hall. For the following three days, we had to use the toilet facilities on the next floor, and the stench from the clogged plumbing penetrated every part of the building.

SAME VICIOUS PATTERN

I wondered, "How much worse is this building than it was when Negroes had it three or four years ago?" This Puerto Rican ghetto is following the same vicious pattern set up for Negroes, only it is worse. They move in when the buildings are older and more run-down, after Negroes are able to move out of them.

I noticed a small thin child of 12 or 14, obviously pregnant. She played with little Maria in the halls, so I had a chance to talk with her. In her halting but clear English, she told me that she and her mother lived only a few doors away, so I visited them. Her mother told me of their attempts to move in a way that made me realize they were aware of the forces that keep them there. They and many other families want a decent place to live, but they are hemmed in by false judgments of all Puerto Ricans, because of the few who give truth to these prejudices.

The mother told of how her little girl was violently attacked. Upon reporting the crime to the police, she was told, "We can't book every Puerto Rican who offends in this manner—our jails would be overcrowded. Why don't you put her away?" She looked at me and asked, "What can I do?"

MANY FAMILIES IN SAME SITUATION

I tried to see if there is any possible chance of finding another place for the mother and her daughter to live, and I realized that there are many other families in the same situation. Looking for a place to rent, you are met with the same replies, "I run a respectable place and . . . I'll lose all my other tenants. Sorry but we don't rent to Puerto Ricans."

ACTION MUST BE TAKEN

I am now more aware of the handicaps that prevent many good families from having decent homes. Given a chance, they would become responsible citizens but now they are not allowed to live in homes conducive to building good citizenship. Until some broader action is taken, the help I can give going in to care for a family in distress will seem like giving a peanut to a starving man.

NEEDED:

Furniture for a seven-room staff apartment. We're starting from scratch.

And WANTED:

Tap dancing lessons for a talented youngster who got some tap shoes for Christmas.

Write or call: ANN STULL
Chicago Friendship House
4233 S. Indiana

Movie

Forgotten Village

"The answer is not just to industrialize and bring in scientific knowledge."

"FORGOTTEN VILLAGE" is one of thousands of tiny country villages in Mexico, where the rhythm of life is slowed from days or weeks to seasons. The corn crop sets the village calendar and the year falls into the plowing seasons, the planting seasons, the growing seasons, and the harvest time.

In this movie, with a very simple script written by John Steinbeck, and artful use of the camera to catch the unadorned beauty of people and scenery, the easy pace of life unfolds.

CHILDBIRTH WITHOUT INNUENDO

The mother of the family becomes pregnant and goes to the hut of the wise woman of village, a shrewd old woman with a greedy eye on the money sack of her visitors. There the mother learns that her child will be a boy with a long happy life. For this good news she pays extra. One is struck by the contrast with American films where pregnant women are never seen and where childbirth is alluded to only by sly innuendo. Here it is treated as naturally as the seasonal growing of corn.

Gradually one begins to see behind the pictorial beauty of the film, the mountain lakes, the giant cactus, the lush changes in vegetation, the madonna-like draping of the women's clothing. One sees the terrible poverty, the malnutrition, the life and death dependency upon the success of the corn crop, the long hours of work with little hope of bettering living conditions, and finally the disease.

DARK WORDS OF MAGIC

Unknown to anyone the well in the village becomes polluted. Children begin taking ill. The wise woman is called in. She puts herbs on their feet and calls upon the evil spirits which are making pain in the child's belly to depart into the herbs. When this fails she wraps the child's abdomen in snake

skin, and again says dark words of magic over the child. Gradually the children begin dying.

KNAPSACKS AND SKYSCRAPERS

A boy in one of the families becomes indignant about the growing number of deaths. He goes to the village teacher. The teacher sends him to the city to get doctors. The picture of the young, barefoot boy with his peasant's costume and his knapsack amid the strange looking skyscrapers, shows without words the gap between the life of the village and the twentieth century world.

"NO HORSE'S BLOOD FOR US"

A doctor is persuaded to come up to the village to find the cause of disease. After a test of the water, he begins a tour of the village to vaccinate children. But suddenly all the doors are closed to him. The people call out curses after him. They do not want his medicine. They have the wise woman.

A few people allow their children to be vaccinated. The water must be disinfected by night in order not to arouse the violence of the people. The people learn that the serum is made of horse's blood and they gather in little groups to call out "No horse's blood for us." In spite of themselves the people are helped.

HOW MUCH INDUSTRIALIZATION?

The simple plot of the movie presents many questions. How to keep the slow pace of the village life, the joy in the family life, and yet do away with unjust prices for corn, with disease and superstition? How to bring enough industrialization and mechanization that life might be made less harsh, and still not lose the values of the decentralized village? How to bring in science and medicine, and yet not do violence to the good customs of the people?

SPIRITUAL INTEGRITY FIRST

The answer is not just, as the movie implies, to industrialize and bring in scientific knowledge, but rather to do this with a primary concern for family unity, for the spiritual and moral in-

tegrity of the individual. This seems to be the problem which all the "Forgotten Villages," whether in Mexico, Africa, Asia, or some sections of the United States will have to grapple with during the coming century.



Childbirth is treated "as naturally as the seasonal growing of corn."

Science

The Roots of Prejudice

By John Connors

DOES YOUR WORK FOR INTER-RACIAL JUSTICE add up to a game of throwing snowballs at ghosts? We wouldn't try to build a dog house without some technical knowledge of the materials, the tools, and the art of carpentry. Much less would we go into a business without careful study of the market and the methods of running the enterprise.

KNOWLEDGE OF THE PREJUDICED

But how many of us will tackle the complex and eternally important job of restoring American interracial relations in Christ with little knowledge of the living realities with which we must cope—prejudice and the prejudiced? Prejudice—we're just "agin it." Whatever it is, it's bad. Social action calls for our intelligence as well as our zeal, our understanding as well as our love. As an aid in understanding, Arnold Rose's little pamphlet, *The Roots of Prejudice*, has real value. Published by UNESCO in 1951, the booklet sells for 25 cents.

Forced to condense his extensive knowledge about the birth, living habits and destructiveness of the social virus, prejudice, into forty small pages, Doctor Rose has some omissions and oversimplifications. There is a certain dry simplicity of style which he could only have avoided by saying less or by taking a lot more space to express all that is included here. Reading the booklet is slow work, but it is rewarding work.

IGNORANCE AND TRADITION

Ignorance of one another, personal advantage to the exploiter, the strong tradition of racism in our culture and ignorance of the tremendous hidden penalty that prejudice exacts from the dominant prejudiced group are treated briefly but well as major causes of prejudice. Rose points up such things as the use of racial prejudice to distract Americans in the south from real problems of political or economic exploitation, e.g. the way racial hatreds are manipulated to block the formation of labor unions.

Rose states his scientific conviction that "both physical and social segregation usually accompany prejudice: they are among its effects, but also among its causes, as they promote ignorance and ignorance bolsters prejudice." This and other similar findings by eminent social scientists like Myrdal, E. F. Frazier and M. Davie deserve study by sincere Catholics who feel that by temporarily practicing or condoning segregation they are themselves doing no harm.

KNOWLEDGE THROUGH PERSONAL CONTACT

Writing about social isolation among people and the way it builds prejudice, the author says, "People can live next door to each other as neighbors, one person can even work in another's home or shop, but still they will not necessarily get to know each other as human beings."

Later on he emphasizes, "... accurate knowledge about minority groups ... (is) learned not only through books, newspapers and speeches, but through personal contact on a friendly and equal basis." These conclusions are certainly pertinent to one important aim of the Friendship House volunteer program and also to the operation of parish societies, neighborhood groups and business associations.

DAMAGE TO THE PREJUDICED

Rose's summary of the cost of prejudice to the prejudiced person himself supplies meaty food for thought and action. He examines the breeding places for prejudice in young children carefully, focusing the microscope on the school, the church and the group of playmates as well as the home.

When he treats the psychology of prejudice, Doctor Rose explains well a standard theory, that people hate minority groups because the people have severe frustrations which they cannot vent on the persons or things causing their frustrations. So they release these mental tensions on minority group members, who in the unconscious mind of the prejudiced people symbolize or stand for things that these people hate or fear.

CARICATURE OF BIGOT

Though he starts out carefully enough, in the end Doctor Rose seems to be saying that this is THE reason people become prejudiced. This is pushing a good theory farther than present knowledge will justify. In this and the next section of the booklet there is also a danger that the reader will imbibe a gross caricature of the prejudiced person as someone who is intensely frustrated and psychologically misshapen—sometimes maybe, but not always.

It does little good to be prejudiced against prejudice.

One of the closing recommendations of Doctor Rose is: "Direct efforts to solve major social problems will not only divert people from prejudice, but will remove some of the frustrations that create a psychological tendency towards prejudice." In other words, "it all goes together."

THEOLOGICAL PERSPECTIVE

Since Doctor Rose is presenting only the findings of social science, the reader must remember that the booklet does not attempt a treatment of prejudice from the point of view of philosophy and theology. The whole problem must be seen in the all-important perspective of human dignity created and redeemed by God. It must be seen in the light of man's immortality and his duty to mirror God's charity. The efficacy of prayer along with works must be emphasized. But Doctor Rose attempts an important and difficult job and he performs it well.

Taken all in all, *The Roots of Prejudice* is an excellent booklet. In an age when we can read only a few of the things we would like to read, this booklet is definitely worth reading slowly, reflecting upon, and then rereading. By itself it is not enough, but it is a good start toward understanding causes and cures of prejudice. It makes possible the understanding of other groups with whom we seek to cooperate in working toward a human solidarity which mirrors and thus glorifies the divine unity of God.

John Connors is an Instructor of Sociology at Notre Dame University, and a former volunteer at St. Peter Claver Center.

The Roots of Prejudice can be obtained from UNESCO, Dept. of Mass Communication, United Nations Building, New York, N.Y. 25c.

A Missionary Looks at Vietnam

The preaching of theology falls on deaf ears. The people are concerned about the common good, about social justice, about economic and political independence.



Catholics, fearing persecution, fled in great waves from Communist North Vietnam to South Vietnam last fall. The terrible needs created brought Vietnamese Catholics into world news.

(Photo Courtesy CARE)

LAST FALL PICTURES OF VIETNAMESE REFUGEES began to appear in the papers. The number of the pictures grew. The Catholic Press in the United States suddenly was flooded with appeals for help for those fleeing from Communist North Vietminh to South Vietnam. 90 per cent of these refugees were Catholic. Perhaps for the first time Americans became aware that there was a thriving Catholicism in this small country just south of China and east of India.

CATHOLICS IN VIETNAM

Many questions came to mind. How did the Church get to Vietnam? How many Catholics were there in Vietnam? What part did Catholics play in the recent war between the French, who have occupied Vietnam since 1860, and the Communist-dominated nationalists of northern Vietnam?

Father Emmanuel Jacques, at present representative of the Vietnamese Bishops in the U.S.A. has watched some stormy changes taking place during his 15 years as a missionary in Vietnam. The slight, ascetic-looking priest; with a poetic flavor to his speech and an unremitting honesty about the history of Catholicism in Vietnam, gives a probing analysis of the Church there, past, present and future.

THREE ARE NOW 1,500,000 CATHOLICS in Vietnam, or 8 per cent of the total population. The majority of these Catholics lived in the densely populated northern half of Vietnam until recently.

REFUGEES FROM COMMUNISM

The end of the war brought a great shift in the Catholic population. The French lost; the Communists were placed over the northern half of Vietnam by the Geneva Conference of July 20, 1954, and the Catholics, fearing persecution, fled in great waves to southern Vietnam. The terrible needs created by this shift brought Vietnamese Catholics into world news.

Catholicism came to Vietnam as early as 1550. Portuguese merchant ships pulled into Vietnamese ports to trade. The chaplains went ashore and occasionally baptized people, but they could speak no Vietnamese and their interpreters knew very little Portuguese.

17th CENTURY MISSIONARIES

Professional missionaries came for the first time in 1615. These men were shown a strange skit which they were told demonstrated the effects of Baptism. A Vietnamese dressed as a Portuguese came on the stage with a big box tied to his waist. A child appeared on stage and was asked if he wanted to enter the Portuguese religion. The child replied, "Yes," whereupon the box was opened and he climbed in and closed the lid, amid squeals of delight from the audience.

NO SURGERY

Only later the mystified missionaries learned that the early chaplains had told the people that they would enter the church of the Portuguese at baptism. The people got the idea that they must "enter into the Portuguese" as intimately as possible! For over 50 years, short of actual surgery, the people had tried to comply.

EUROPEAN COMPLEX OF SUPERIORITY

The early missionaries were very sensitive to the beauties of Asian culture. They made every attempt to build on Confucianism and incorporated many of its rites into native worship. But the early attitudes of reverence toward the traditions of the people were gradually displaced by what Father Jacques describes as the "blooming of a European complex of superiority" accompanied by "easy and unholy expeditions and conquests in Asia."

Father Jacques regards the continuance of the complex of superiority as the greatest handicap of the Church in Vietnam. Not until 1933 was the first native bishop consecrated. Since that time ten have been consecrated out of a total of 15.

DISILLUSIONMENT

Another factor which has been very damaging to the message of Christianity has been the contact with so-called Christian countries. When the Gospel was first preached in the seventeenth century in Vietnam, the ideals of the life of Christ, of the sacraments, the Church as a supra-national, supra-racial, supernatural union of all men in love and worship were seen in their untroubled beauty. But contact with Christian countries brought much dis-

illusionment. The message of the Gospel lost much of its meaning when it was mouthed by men who lived little of its spirit.

The Vietnamese intelligentsia began to study in nineteenth century Europe and brought back much of its agnosticism and relativism. Sons came home to go through the forms of Confucianism in order to please the elders, but they no longer believed in it.

THE SUBORDINATE CONDITION OF THE COUNTRY

OF THE COUNTRY, formerly independent, but since 1860 under the control of the French, was a burning issue with these young leaders. They began to go underground and form cells to work for the liberation of the country. And here, relates Father Jacques, is where the Communists decided to meet them.

COMMUNIST DOMINATION

By 1946 the move for national independence was Communist-dominated. Ho-Chi-Minh, its leader, after several futile attempts to get some aspects of independence for Vietnam (such as the unlimited right to purchase French enterprises in Vietnam, long felt to be exploiting native labor), led the Nationalist army when war broke out in 1946. Until 1954 the French fought a losing battle in Vietnam. Finally they were forced to admit defeat. The Geneva Conference mentioned above split the country in two, placing the north half under Communist rule.

CATHOLIC NEUTRALISM

What part did Catholics play in the war? For a long time Catholicism had been considered the religion of the westerners. Non-Catholics summed up their feelings this way: "Becoming a Catholic is abandoning one's family and betraying one's country." Traditional Confucianists disliked the western missionaries' disregard for native culture. Westernized "modernists" disliked Catholicism because it was linked with the French conqueror in their minds. But the war, and ever-increasing numbers of native clergy (now 1,600 out of 2,000), brought about a gradual change in attitudes.

The change was due partly to the evident patriotism of the Catholics. Catholics were equally against Communist and French domination. Bishops were among the most vociferous advocates for independence.

COMMUNIST MENACE

In addition, although the French were by far the most hated enemy of the nationalists, the Communists were beginning to be seen as a menace by Catholics, traditionalists and modernists alike. This common enemy began to unite the three groups.

FOOD GIFTS NOT ENOUGH

In the light of these facts, Father Jacques sets forth a probing analysis of the needs of the Church in Vietnam. He warns that it is a grave error to believe that it suffices to give hungry

people a gift of food, however charitable the intention. Individual charity no longer suffices. It takes care of short-term needs but it does not answer the burning spiritual need of subordinate, underdeveloped nations for social justice, for economic independence, for a living doctrine of the common good.

ECONOMIC AND POLITICAL INDEPENDENCE WANTED

According to Father Jacques, the appeal of charity by gifts, of theological arguments, of preaching on the duties toward God and the need for personal salvation fall on deaf ears in Vietnam today. Father Jacques feels that the one chance for the Church in Vietnam is on philosophical and scientific grounds. The people want a doctrine of moral good, particularly the common good. They are concerned about peace and justice, about human relations. They are concerned about developing their country, about industrialization, about growth in economic and political independence. The Communists are providing them with answers to these needs.

But they are equally concerned about the primacy of the family. They do not want to see the law become the source of morality. It must remain what it has traditionally been—the means of enforcing morality. They see Catholicism as a safeguard of these values.

INSTITUTES OF SOCIAL ORDER

Father Jacques states that the Church has just begun to realize that it must perhaps set aside pressing immediate needs to give itself the freedom of mind to plant seeds which will only develop 20 to 40 years from now. What is needed are institutes of social order for intensive research, on problems of economics, of industrialization, of centralization, of the relations between capital and labor, of those between the individual and the state and hundreds of others. This research would be carried on in the light of Christian principles. Here clergy and laity would equip themselves to meet the economic and spiritual needs of the country.

PROGRAM FOR SOCIAL ACTION

If religion as such has little appeal, a clear-cut doctrine and program of action for social justice would fall on eager ears. In answer to this need, a Catholic Social Bureau was founded by the hierarchy in Dalat recently. Soon after, the laity started a movement of their own for Catholic social studies and action. Father Jacques freely admits that the example of Communism in Vietnam has opened the eyes of many Catholics.

The example of Vietnam has almost universal application. It seems necessary that each generation make a fresh assessment of the needs of the Church in its time. Some old modes of working and preaching undoubtedly must be set aside in favor of meeting new and urgent demands in each century. Father Jacques' analysis seems to pinpoint the mode we must increasingly begin to adopt in the twentieth century.



Catholic Vietnamese students in the United States meet with students from many other countries for a weekend of prayer and study at Notre Dame. The group is preparing itself for work in the apostolate all over the world.

(Photo—Courtesy, International Catholic Auxiliaries)

- March 1955 -

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The Visiting



Volunteer Supper in Chicago

Summer time generally brings an influx of visiting volunteers to each of the Friendship Houses. Many former volunteers plan their vacations each year so they can spend them living integration. Each of the five houses welcomes volunteers and has something different to offer them in experience and education. Each is unique in its ways of working for justice, in its physical surroundings. The visiting volunteer has a choice of five completely different atmospheres in which to work.

Harlem

The visiting volunteer who comes to Harlem sees a side of city living and of segregation he probably just preferred not to think about before. Mile on mile of Negro tenements surround the area of Harlem Friendship House. Ed Chambers, himself a visiting volunteers, gives some idea of what one may expect to learn about in Harlem.

LIFE HERE IN SEGREGATED HARLEM is a kind of partial life for all, but especially for the poor. We see people whose lives are so spent in the struggle for heat, food and rent that there is no energy left for the development of their richest human gifts.

THE FEAR

The man who comes to our door with a hungry belly has no ears for music and poetry. The shivering limbs we see defy talk about the dignity of the body. The psychological build-up of fear brought on by leaking pipes and falling plaster obsess the mental state of those around us. We see man's creative personality paralyzed by an attitude of "What's the use. The health inspectors are bought off anyway."

Kid's Program in Washington



HE BRINGS . . .

The visiting volunteer brings something unique to Friendship House. There is a freshness, a buoyancy, a new view on old problems which comes in the house when a visiting volunteer comes to share our work for a few weeks. Sometimes it is just the thing needed to keep the staff from thinking, "What's the use!" The poverty and overcrowding and high rents and low salaries are seen through new eyes to be the terrible evils they are, and the staff renews its efforts to combat the discrimination which causes them.

HE LEARNS . . .

It is no exaggeration to say that a new world opens up to the visiting volunteer at Friendship House. He will live with people he would never have a chance to know otherwise because of segregation. One volunteer says it is like taking a trip to a new country to come to Friendship House even though it is just across the city from him.

Chicago

Many of the descriptions Ed Chambers gives of Harlem are also true of Chicago. But the homes are smaller, although just as overcrowded, the noise and tension are not so great. The newspaper and National Office are housed at Chicago. Dinner conversations are lively with discussions on how to end discrimination in hospitals, better the newspaper, get good reading to teenagers, join in the social life of foreign students, make landlords see their duty to charge just rents and keep their buildings in repair. Ann Stull gives some idea of what a visiting volunteer may find himself doing in the Chicago House.

HOMELESSNESS

In a one month period from November 28, 1954 to December 25, 1954, 322 people in the Harlem area were homeless, 14 injured and 8 dead because of fire. While these facts may be impressive, the trouble with the quantitative approach is our tendency to forget that we are here dealing with the lives of the sons of God, whose sonship was purchased at a great price. Mankind has never been known to make reparation at the foot of a graph or chart.

CHRISTIAN RESPONSE

The mid-twentieth century demands a peculiarly Christian response to racism. We all recognize racial segregation as sin and heresy. It is the practical, concrete, physical embodiment of hate, ignorance and mediocrity. In Harlem the effects of the heresy confront one hourly in their many and varied expressions: joblessness, tenement fires, hunger, cynicism, fear of eviction, delinquency of the young, despair.

Personally, as Christians, each of us must take on the responsibility for the despair of Harlem. Coming to live here for a few weeks stamps this responsibility in the mind and emotions in an indelible way.

HELP WANTED ADS are wonderfully terse and to the point. A seasoned ad man might simply say:

Wanted: People who are willing to do a little of everything or maybe a lot of everything to work for interracial justice at Friendship House. Age 18 and up. Apply any time of the year (but especially summers). Stay any length of time (up to three months). Address inquiries to: . . .

WORK IN LIBRARY

But—the cry goes up—just what lies concealed under that "everything"? At the Chicago F.H. it might mean some of the following: office work with Jean—typing, filing, writing letters; or perhaps she will ask you to talk to someone who has come needing food, money for rent, help in contacting an agency or filling out a form, or just a friendly ear.

HOSPITALS AND JOBS

It might mean helping Dick as he surveys and works out plans for what Friendship House can do to make Chicago's hospitals available to all the sick, regardless of race. Anytime be-

fore the close of the Illinois legislature in June it might mean working with Ed as he coordinates the efforts that Friendship House is making for passage of fair employment legislation.

CLOTHING ROOM AND RECREATION PROGRAMS

It might mean visiting families with Carrie or helping Mercedes keep the clothing room in order and assisting those who come for clothing to find what they need. Larene and Gene would welcome more brains and hands to help in the youth activities—planning things that the neighborhood children and teenagers will want to do or perhaps taking a child for a physical check-up so he can go to camp.

HOUSING

And then there is housing. What can be done to end the segregated housing in Chicago? What can be done to increase the housing supply and to end situations where a family lives in one room sharing bath and kitchen with four other families? Perhaps Friendship House can only make a dent here, but Betty Plank could use your help in making that dent. And then there is always the work that must go on behind the scenes and which is so vital if a center is to be kept going. Cooking, cleaning, repair work—these always need doing.

THE WHOLE

The total job is, of course, what needs doing. A visiting volunteer comes, as a staff worker comes, to help in that total job. Whatever particular work they are given, monotonous—or taxing by its extreme variety—something they naturally like or something they find hard to do, they see as their bit in a work being done for Christ. A work being done so that men will learn love in the contemplation of their brotherhood in Christ.

Washington

St. Peter Claver Center is located in a clean and beautiful city with wide streets, green parks and impressive memorials. But the same destitution can be seen in the immediate neighborhood as around any other Friendship House, although it is more hidden. A great deal of Washington's effort is spent relieving this destitution. Jim Guinan tells some of the attractions and work which bring visiting volunteers to Washington.

Not the least of these is the hilarity created by Jim himself, who can take the usual Friendship House bustle and confusion and turn it into a glorious uproar.

I HOPE THE WASHINGTON HOUSE will not be accused of unfair recruiting practices if it emphasizes to the prospective visiting volunteer its location in the Nation's Capitol. The location is significant not because it affords one the opportunity to visit the

White House, the United States Senate, Congress, and the various memorials to our Nation's great.

WORLD DESTINY

It does this, of course, but the important thing is the tremendous importance of the city of Washington, D.C. in our world today. It is not an exaggeration to say that the destiny of the world is intimately tied up with the daily activities of our Nation's Capitol. There is no doubt, for example, that a step toward interracial justice in Washington has repercussions in South America, Europe, Africa, and the Far East.

WORK AND LEARNING

The city around it is not the only attraction of St. Peter Claver Center. A visiting volunteer in Washington participates in many activities. He helps us in our exercise of the corporal and spiritual works of mercy (large numbers of poor and destitute are within a five block radius of the

g Volunteer

A bull-session at Friendship House is apt to be an experience in international relations. Almost every nationality and racial strain in the United States is represented among staff and volunteers. The visiting volunteer may talk to people from South Africa, Korea, Vietnam, from all over the Western Hemisphere. Perhaps for the first time he will realize how his attitudes affect other people not only in his own community, but all over the world.

HE CARRIES AWAY . . .

He returns home to his all-white or all-Negro community with a zeal for integration. He sees clearly the relationship between acceptance of his fellow man and Christianity. This awakening of conscience is surely the most valuable thing the visiting volunteer takes away from Friendship House with him.

Center). He attends lectures and meetings which will help him develop his thinking on a just social order. He engages in some form of social action which will start him on the way to applying his principles. Because of Catholic University and other universities in the District, the visiting volunteer has an unusual opportunity to learn from some of the best minds in the country.

THE FARM

Another feature of the Washington

House is that it is one of the two Houses in the movement which has its own farm. If you are assigned to our Maria Laach Farm in the "rolling foothills of the Blue Ridge mountains," you will be helping to carry out a program of light gardening, retreats, adult study week-ends, and children's vacations.

Either place, in the city or the country, the visiting volunteer will learn the essential lesson of Friendship House—a zeal to change the social order, to "restore all things in Christ."

Portland

Blessed Martin Center is the only Friendship House located in an inter-racial neighborhood. The problems in Portland are much different from those in the big Eastern cities. Negroes came to Portland for the first time in any large numbers during the second World War to work in defense industries. The areas of discrimination and segregation are not so well defined; the laws are mostly favorable to integration. But the minds and hearts of people must be converted to an acceptance of their full implication. Because the city is more like a small town in atmosphere, the staff gets to know people in other apostolates well. Gene Huffine tells what a visiting volunteer might expect during a typical day in Portland.

SEVEN - FORTY - FIVE A.M. AND FOUR STAFF WORKERS can be seen scurrying to Mass not quite sure whether their clocks were fast or slow. Each returns to Friendship House for breakfast which is co-jointly prepared, depending upon who gets back first and who is nearest the toaster. During meals Peter Loftus regales us with tales of his life at sea and in the monastery while Gene Huffine steals glances at the morning paper between mouthfuls of egg and toast. Two on a side for Prime at 9:30 and all of us smother giggles at the pronunciation of names during the reading of the martyrology.

MORNING ROUNDS

Mabel Knight goes to work in the library, receiving visitors and answering the phone, while Elizabeth Teevan does dishes and prepares dinner. Pete has just left to begin his rounds of visiting to friends and families who have requested aid or have a problem too large for them to cope with alone.

Shreveport

The first Friendship House in the South is meeting many problems which other Friendship Houses have not had to face. For the first time the law is wholly unfavorable to the work. Rather than a store front like the other Friendship House, the Shreveport staff workers work in a small house in a Negro area. Mary Dolan gives the visiting volunteer some idea of the uniqueness of his work in the Shreveport House.

He finds that many of these are very simple situations which have been complicated by a community which lacks a sense of justice. The remaining staff member has made himself useful by mopping a floor or repairing a broken light switch.

Dinner time and once more all of us gather at the table and hash over any problems or incidents that might have occurred during the morning. The Rosary is said, dishes are done and we set about our afternoon chores. Some of these are concerned with increasing the circulation of the *Catholic Interracialist*, writing thank-you notes for donations received, planning for the children's program and answering the redoubtable telephone. All these activities are interrupted by a trip to church for meditation.

EVENING DISCUSSIONS

At six we have supper prepared from food donated by Blanchet House of Hospitality and tastefully added to a kettle of hot water. Compline follows this, dishes are cleared away and the activities of the evening are begun by those on schedule. These are numerous and varied but might be any one of the following: a Great Books discussion, a meeting of the Committee for Interracial Principles and Practices, or an informal course in Theology given by Father Martin Donnelly, O.P. Pete sometimes misses these to be with the teen-agers at Holy Rosary parish.

Each day succeeds the previous one with amazing rapidity. Weeks and months pass and the little things that we have done both in spiritual development and in race relations can be judged. The value of each, so often overlooked in the haste of the moment, can be truly estimated.

SUMMER IN THE "LAND OF JIM CROW" is the unique inducement Shreveport Friendship House has to offer visitors.

THE CONTRAST

Friendship House activities here are not very different from those in any other Friendship House. What gives them special poignancy is the fact that they contrast so sharply with everything outside the House. Outside our doors—throughout the city, the state, and for miles into surrounding states.



Mass at New York Farm

A Volunteer Writes:

Dear Friends,

Before I knew Friendship House existed, I was aware and resentful of the widespread racial discrimination. However, feeling the apparent hopelessness of the situation, I would wind up with a shrug of the shoulders whenever I gave it any consideration. It was only natural to think that a solitary effort would be futile.



Larry Pausback (center) and Don Nicodemus (right) with Shreveport volunteers.

But, meeting with the grand bunch of people who frequented Friendship House and knowing you staffworkers has fanned the spark of resentment I held for racial discrimination and removed the thoughts of hopelessness until I now have a fervent desire to see the advent of full racial equality.

I feel that many have been victims of an unhealthy environment of prejudice, while in some regions the clergy perhaps comfortably avoided the racial question in view of other seemingly more pressing matters. So it all boils down to this: Friendship House is urgently needed to provide a fertile bed on which the idea of the "brotherhood of man" can vegetate.

Donald E. Nicodemus

Integration Meeting in Portland



